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ABSTRACT

A description of a college course entitled "The Loving Relationship," this report first explains course structure and requirements, textbooks used, and instructional goals. After offering assumptions underlying the course's development, including the ideas that loving is an act of will, that communication is essential to love, and that personal values cannot be divorced from an examination of loving relationships, the report explains the general course content. It then lists significant problems posed by the course, such as student expectations of easy grading, difficulties in choosing and training student facilitators for discussion sections, and problems in covering a large amount of material in one semester. It closes with a sample syllabus. (MM)

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COMMUNICATION IN LOVING RELATIONSHIPS

Presented at the Annual Meeting of the Speech Communication Association
Washington, D.C., November 12, 1983

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Communication Studies and Religious Studies
The University of Kansas -- Lawrence, Kansas

It began in a conversation with an undergraduate student who was concerned that nothing was available in the university's curriculum dealing with, as she put it, "the loving relationship." As the conversation continued, we became committed to the development of such a course. A bit more reflection resulted in the conclusion that I would teach it. It seemed to be a reasonable way to pull together a number of my interests; my primary appointment is in Religious Studies, specializing in ethics; I also hold a joint appointment in what was then called "Speech Communication and Human Relations," recently changed to "Communication Studies." My preparation in social ethics, along with my training in interpersonal relations, seemed to point some useful directions for such a course. A few years' pastoral experience in university settings added a "practical" dimension which seemed important in thinking about the potential for this course. A proposal was prepared and barely approved in time for inclusion in the printed timetable of spring semester courses, listed under the two departments. It was scheduled for one meeting per week, in an evening period, to provide a more relaxed atmosphere -- as well as to gain extra meeting room space for small groups if they were needed. We had no idea what to expect, but took seriously the student's claim that "a lot of students are looking for a course like this," and reserved a large lecture room. I was still scurrying to complete the syllabus when the enrollment period began, and was both startled and gratified when 150 persons showed up for the first meeting of the class!

Since that first meeting of the class in January, 1976, the course has been offered every semester and each summer session through the Spring Semester, 1983 (I am now on Sabbatical Leave). During one semester, two sections were offered, and both were filled. Regular semester enrollment has never dipped below 60; the average regular semester enrollment is over 120 (for the summer course, 25). Nearly 2,000 students have now completed the course. I wrote a correspondence version of the course, introduced in 1982, and fifteen persons have now completed it.

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A few basic aspects of the course have remained constant from the beginning:

- two of the text books have not varied: Erich Fromm, The Art of Loving, and Rollo May, Love and Will (the ways in which the books are used have varied somewhat, but they remain essential to my approach in the course, in spite of some student impatience with the discipline required to study and understand Love and Will;)

- an "interdisciplinary" approach, drawing on the reality that both of my appointments are, themselves, in interdisciplinary "fields;"

- the regular utilization of small group discussions on topics of personal experience and reflection, as a routine part of the class schedule, alternating with lectures and other forms of presentation;

- a variety of forms of student participation: common reading; small group discussion based on short papers written by each student ten times during the semester; objective examinations over texts and lectures; response papers to other assigned reading;

- a somewhat "mechanical" grading system designed to accomodate large numbers of students and a considerable variety of forms of student participation and performance.

There have also been some significant changes as the course has evolved:

1. After two semesters, we changed the meeting schedule from one evening per week, for 2½ hours, to two daytime meetings per week, for 80 minutes each; after two more years, that pattern was changed to three meetings (daytime) per week, for 50 minutes each. In the twice per week schedule, we tended to have the full class on one day, and discussion groups met all or most of the other period during the week. The move to three meetings per week was done primarily to provide a more rational means for input on topics before and after a discussion group met; the usual pattern is for lecture or total class discussion on Mondays and Fridays, with discussion groups meeting on Wednesdays.

2. There has been some variation in the selection of a third text book. In the first few semesters, students were given a choice of David Viscott's How To Live With Another Person and John Powell's The Secret of Staying in Love. One semester we tried using Leo Buscaglia's Love. We have settled in, for several consecutive semesters now, with the Powell book. A fourth "text" was added a year ago, in the form of a course manual (basically the correspondence course syllabus which I had prepared.)

3. In the first semester, students were encouraged to locate their own readings for the fourth reading assignment, and turn in note cards for reading reports on at least four selections. The quality of selections proved to be uneven, and I quickly

moved to a selection of a variety of books, usually about eight, from which students are required to choose one for a book report. The actual books on that list have changed somewhat for a variety of reasons, but my intent has consistently been to offer further reading in a variety of context or issue areas. In addition, students are given the option of doing a project instead of a book report; the project may be a "personal application study," or a "creative" project. They are required to submit proposals for such projects for my approval and suggesitons early in the semester. Some 10 to 10 per cent of the class opt for the "project" rather than book reports from semester to semester.

4. The structure of the summer course is, of necessity, slightly different. The summer enrollment is comparatively small (producing a more "normal" size communications class.) The class meets every day, usually for two hours per day for four weeks. I have experimented with several slight variations in the schedule in order to strengthen the interaction of the class period and the small group discussions.

5. After the first semester's experience with untrained group leadership, we developed a pattern of securing as "facilitators" for the groups, persons who have already taken the course. These persons, who receive three hours of practicum credit for their efforts, do preliminary grading on the 12 papers per person that are assigned during the course, as well as leading the group discussions. They meet regularly with me, once a week, for training sessions in preparation for the weekly discussion, in-service training for group leadership, and guidance in grading and provision of constructive feedback to students on their papers. In addition, a full-day training session is held for them early in the semester.

6. A student assistant (graduate student when possible) has taken over the review of paper evaluations by the facilitators, and other assistance in supervision of facilitators and course grading.

My current goals for the course include the following:

- To explore a number of dimensions of relationships that are "loving;"
- To expand the students' awareness and understanding of "loving relationships" beyond that of the romantic one-to-one;
- To expose students to a wide range of scholarly and artistic understanding of what is involved in loving relationships;
- To stimulate students to explore their own development of understanding and experience in relating to others, to themselves, and to their environment in ways that are "loving;"

- To examine communication processes in the contexts of loving relationships;

- To examine sources of values in the students' attitudes and expectations, as well as in religion and other cultural phenomena, which influence their experience and ways of thinking about loving.

- To provide opportunities to reflect upon behavior, experiment with other behaviors in daily life, and gain perspective and feedback from peers and the instructor in the course.

Some of my assumptions in presentation of the course are:

1. There is a very real need for the study -- not only for "typical undergraduates" of the 19 - 23 age group, but for persons of all ages, an assumption well supported by the older persons who have taken the course -- the eldest of whom I am aware was 73. Middleton and Roark quoted one university counselor as saying, "Students are into adult questions now. They are asking about their 'relationships.'" They go ahead to assert that "'The relationship' is perhaps the most frequently discussed social topic on the campuses, many counselors say."[1]

2. The older the student - the longer the student has lived - the more she/he will put into and get out of the course. Based on that assumption, I officially excluded freshmen from the course, beginning in Spring, 1978 (the fact that this is a junior-senior level course in no way prevents freshmen and sophomores from enrolling, and many do.)

3. Values considerations are of utmost importance in examining relationships. Our values - religious and other - have a great deal to do with our attitudes toward and, often, our skills in, communication.

4. I accept the operating assumptions of Fromm and May that loving requires work, is an act of will, and involves the marshalling of personal resources and meanings toward the purpose of increased productivity.

5. I accept the assumption of Powell and others that communication and "dialogue" are fundamental considerations in the capacity to be loving.

6. This is a course in ethics, as I see it, because it is often dealing with the fundamental question involved in my more "regular" courses in ethics: "how do we think about the ways in which we make choices regarding our behavior?"

7. This is, at the same time, a course in communication, with attention given to particular types and contexts of communication, interpersonal and intergroup, as well as intra-personal. In his discussion of characteristics of "advanced students" in communication, Paul Friedman described what I often find to be happening in this course:

> Advanced students are seeking to enhance the quality and flexibility of their interpersonal communication. They are ready to create, originate, be "at cause" of what happens between them and others. They will develop the "artistry" to deal with ambiguity among people, to work out conflicts, to exchange constructive criticism, to violate social norms in thecourse of seeking deeper honesty, to bring about understanding between people from widely divergent backgrounds, to deal with communication problems that would confuse and exasperate the basic student because of their complexity, or even to achieve transcendent I-Thou contact with others.[2]

(The question of "basic" and "advanced" student status in regard to this course will be discussed during the panel session at the Annual Meeting. Based on Friedman's discussion, this course is clearly a "mix" of the models he describes, and attempts to be of use to students at both ends of the continuum.)

What actually goes on in the course is described in the attached syllabus. Basically, the course has developed into a four-part system with the second and third parts taking up most of the course schedule:

1. Theoretical background (actually, this overlaps in the following sections as well);

2. Some contexts of loving relationships: self, friendship, various forms of "living together"--including marriage and family, community, and nature;

3. Some Issues and Problems in loving relationships: struggle with self, possessiveness and freedom, dependence and interdependence, conflict, sex and sexuality, loss of a relationship;

4. Test case: Loving the Enemy -- in addition to the usual ways we think of "the enemy," I develop the proposal that persons who are involuntarily institutionalized are placed in enemy status and present a special case for testing the loving relationship.

Particular problems posed by this course are numerous, as is the case in any course. The following are, perhaps, the most significant:

1. Expectations of students coming into the course tend to vary, of course - there is, however, a strong tendency to expect the course to deal entirely with male-female romantic relationships and marriage. Those <u>are</u> significant aspects of the course. It is difficult, however, to expand the understanding, on the part of many students, to a broader range of relationships as being "loving," and thus enhance their comprehension of the possibilities in the romantic relationship as well.

2. Another expectation problem has to do with an assumption that seems impenetrable in the broader student population: a course that has the title, "The Loving Relationship," can't be very demanding, and it must be easy to get an "A." That assumption does not coincide with the reality, and there are usually a number of students genuinely disturbed when they find that they are expected to read books, use their minds, write coherent essays, and reflect seriously on their experience!

3. Adequate preparation of "facilitators" for the small groups requires a good deal of time on the part of this instructor each semester. There seems to be no way around it if the total strength of the course, as I perceive it, is to be maintained. It nonetheless requires careful selection and oversight of students who can perform well with their peers in that type of function. The group experience provides, among other things, the "group of supportive peers" described by Friedman, who "share and respond to" each other's work. This is a very significant part of the course.

4. It often seems that we only "scratch the surface" in the time available, and could go into a number of important matters in considerably more depth were the course to cover two semesters, or to develop a follow-up course. There are a number of practical problems with the first alternative, and there simply hasn't been time in my schedule for the second.

5. Grading is complicated in a course which puts a high priority on expression of personal experience while also emphasizing a good bit of conceptual material and the necessity of the students coming to terms with such material. The grading scheme which I worked out attempts to get some of that tension into balance. How well we succeed varies considerably with the wide variation in students.

Two attempts to research student attitudes and learning in the course have been carried out by doctoral students in related fields. The first, who has a strong professional background as a clinical pastoral education supervisor, studied narratives written by 123 students in the first semester the course was offered. The responses were categorized by four "levels" of love developed from a range of literature: "Agape," "Romantic," "Security," and "Maligned." Each paper was assigned to one of the categories based on the predominant language in the paper. The study, limited by its rather subjective approach, did produce some rather interesting information for us. Without going into details of the study, the respondents characterized what it is like to love and be loved in terms that were judged most often as "romantic." The second highest category

was "security." Perhaps the most significant conclusion, for teaching purposes, was the finding of a "difference in the subjective, introspective awareness of the students compared to the objective perception of others."[3] They seemed to be more likely to perceive "idealistic" views of love as realities in the experience of others than in their own experience.

Since the course adheres somewhat to Fromm's clear assumption that loving is something that is learned, a doctoral student in counseling who has been involved in the course several semesters as a student and as a group facilitator, has attempted to research the question of whether "loving relationships can be taught." By administering the Shostrom "Caring Relationship Inventory" on a pre-test and post-test basis, to a summer class and two control group courses, he hoped to find evidence that loving is not only learned, but teachable through this type of course. Hampered by the design of the research instrument and the fact that persons were being measured only over a four-week period, the study revealed no statistically significant differences.[4] So far, we have found no instrument which sufficiently measures outcomes of the course, and I have not attempted, as yet, to develop one.

Can "loving relationships" be "taught?" (One student reported to me, in evaluation after the course, that she was very disappointed because she had enrolled in the course expecting me to teach her "how to love God," and I had not succeeded!) We have very little capacity to know what the students operationalize from their learning in the course. As yet, we do not know how to effectively measure what they are learning <u>about</u> loving relationships, given the many different levels on which they were learning while in the class, and in time to follow. By now, considerable anecdotal evidence is accumulating from students to indicate that a great deal is learned, and they find ways to put some of their learning into practice. In the meantime, the normal academic assumption that it is basically worthwhile to learn <u>about</u> a subject applies to this one as well. <u>How</u> it is applied in the student's life must be left to the student, with the hope of the instructor that the teaching was done well enough that the course does, indeed, make some difference in the person's life and, ultimately, in the lives of a good many others.

A closing note: As mentioned before, I have written a correspondence study course for the Division of Continuing Education, with a syllabus, or set of lessons, which runs over 100 pages. Although it was originally designed for an individual working alone "out there somewhere," I have made some slight modifications in it for use as a classroom manual. This has allowed me to deal with other materials in class, beyond earlier lecture material which now appears in the printed lessons.[5] On my current sabbatical leave, I am extending this work into a full-length book.

NOTES

1. Middleton, Lorenzo and Anne C. Roark. "After the Sexual Revolution: Campus Life Without the Old Rules," The Chronicle of Higher Education, June 29, 1981, p. 4.

2. Friedman, Paul. "Beginning to Advanced Study in Interpersonal Communication: Criteria and Conditions," a paper presented to the 1983 Annual Meeting of the Speech Communication Association, Washington, D.C., November 12, 1983. Pp. 14 - 15.

3. Kapp, Paul H. "The Loving Relationship: Research Issues," unpublished paper, University of Kansas, 1978.

4. Egge, James C. "Can Loving Be Taught? An Empirical Analysis," unpublished paper, University of Kansas, 1980

5. Entitled Loving Relationships, the manual is available from: Division of Continuing Education, The University of Kansas, Lawrence, Kansas 66045.

ABOUT THE ATTACHED SYLLABUS:

It is the most up-to-date, from Spring, 1983. It includes, however, as its last page, an earlier list of "personal assignments." Since the manual is now used in the course, and the personal assignments are printed in the manual, they are no longer included in the course syllabus. I have attached the earlier list to provide examples of those assignments.

RELIGIOUS STUDIES 475
COMMUNICATION STUDIES 455
MWF 8:30-9:20 a.m.
Smith Hall 100

Spring 1983
Bob Shelton
University of Kansas

"THE LOVING RELATIONSHIP"

The Loving Relationship is approached as a quality of experience between persons, and between persons and their environment. The nature of this relationship is examined in the literature, values and traditions of our culture and its religion, in popular literature and media, and in social and behavoral sciences. A variety of ties between persons are given attention: friendship, marriage, family, social and political units, caring professions. The course includes both lecture and small group discussion.

Course Requirements

The requirements have at least three purposes:

1. To guide and reinforce your study and participation.
2. To provide stimulus for interaction learning in the small groups as well as in the class.
3. To provide a structure for evaluation (grades).

A. Attendance. In a course in which group discussion has high priority, attendance is essential. This includes sharing your experiences and views with others in the discussion, and "attending to" (listening to) others and responding. Points toward the course grade are involved in attendance.

B. Reading.

1. The textbooks for the course are:

   Erich Fromm, The Art of Loving: Perennial Library, 1974
   John Powell, The Secret of Staying in Love: Argus, 1974
   Rollo May, Love and Will: Dell, Delta, 1973
   Robert Shelton, Loving Relationships: University of Kansas Division of Continuing Education, 1982. (Available in Department of Religious Studies Office.)

2. Other reading is assigned as part of personal projects (Page 3).

C. Personal Writing and Projects.

1. For 10 of our sessions, you will be expected to bring a short written assignment which will initiate your involvement in the class and/or small groups. Assignments are found in the Shelton course manual, Loving Relationships.

2. The Secret of Staying in Love, by John Powell, will be the subject of a reflection essay paper. Instructions for the paper will be distributed. The paper is to be turned in no later than Friday, March 4.

3. Your "project" for the course may be one of three options; see the attached "Project" sheet for details. Projects are due no later than Friday, April 8.

D. Examinations. Two examinations are scheduled during the course; the first covers The Art of Loving and the lecture material of the first four weeks. The final examination covers Love and Will and lecture material of the remaining weeks.

Examination dates are:

The Art of Loving and lectures - Friday, February 11, 1983

Final Examination - Monday, May 9, 1983, 9:00 a.m.

E. Grading. Because there is a large and diverse amount of material, and in order to be fair to persons of considerably varying interests, points are assigned to each of the requirements for the course, and the course grade is determined according to the following scale:

First examination ----------a possible 25 points
Final examination ----------a possible 50 points
Reflection Paper on Powell ----------a possible 25 points
The Project ----------a possible 25 points

Short personal assignments ----------a possible 50 points

Each assignment has a possiblity of 5 points: two (2) points are given for attendance, three (3) are possible for the paper, depending on its quality. Absence for any reason results in not receiving 2 points. Papers may be turned in at a time other than the assigned date and receive credit, only when the person was absent on that date. Only two such papers may receive credit, and must be turned in at the next class period in which the person is present.

Attendance----------a possible 25 points

Group facilitators record attendance of their group members at the total class session. There being 25 sessions in addition to regular group discussion periods, one point is given for each period in attendance. Absence for any reason results in not receiving the point. Noticeably late arrival or early departure results in only a fraction of the point being granted.

THE TOTAL NUMBER OF POINTS POSSIBLE FOR THE COURSE IS 200.

"Extra Credit" is not given under this system.

Course grades:

A: 180-200 points
B: 160-179 points
C: 140-159 points
D: 120-139 points
F: 119 or less points

NOTE Plagiarism ("cheating," copying from unidentified sources or another student), will result in automatic "F" in the course.

F. Groups and their "Facilitators"

Students will be assigned to a small discussion group which will meet at scheuled times during the course. Each group will be assisted by a "facilitator," a person who has taken this class before and/or has had human relations training experience with the instructor.

The groups will offer an opportunity for persons to get into the subject matter of the course in a more personal way; to hear how others experience and feel about the issues; to read or summarize the personal papers; to discuss the material presented in the lectures and in the reading.

Facilitators will be "leaders" in the sense that they will help the group members to stay on the subject, encourage individuals to participate, give direction when needed, and share their own feelings as a part of the group. The personal assignments will be turned in to the facilitators, who will read them, write comments on them, and assign a tentative grade of up to 3 points. All papers will be reviewed; final responsibility for grades lie with the instructor, not with the facilitator.

PROJECTS

There are three options from which to choose for a course project:

1. Book Report

One book may be selected from the following:

Elizabeth Achtemeier. The Committed Marriage.
Willard Gaylin. Feelings.
Martin Luther King, Jr. Where Do We Go From Here: Chaos or Community?
Gerda Lerner. A Death of One's Own.
William Masters and Virginia Johnson. The Pleasure Bond.
Clark E. Moustakas. Loneliness and Love.
M. Scott Peck. The Road Less Travelled.
Letha Scanzoni and Virginia Mollenkott. Is The Homosexual My Neighbor?
Jonathan Schell. The Fate of the Earth.

A careful report (at least five typewritten pages), is to be written on the book. A study sheet with suggestions concerning the books, and expectations for the report, will be distributed. Notice of the book selected must be turned in by Friday, March 11.

2. Personal Application Study

An area of personal interest may be selected, and a study including reading and/or other kinds of methods (interviews, personal journal, research, etc.) may be pursued which applies course learnings to your interest. The interest may be personal, or of a professional or vocational type. Examples: "Teaching as a Caring Relationship;" "Exploring my Own Sexuality;" "Being a Caring/Loving Member of My Community;" "Death of Love and/or a Loved One;" Etc., etc.

Proposal for your study must be submitted no later than Friday, March 11, preferably earlier. Your proposal should include: reading which you wish to do; the written form which your study will produce; a careful statement of what your project actually covers; questions you hope to answer and/or raise in your study.

Graduate students will develop this option for their credit.

3. Creative Expression.

Some students have produced an excellent collection of their own poetry, dealing with various types of loving relationships. A photographer may capture varieties of experiences and at varying depth. You may have other ideas. Generally, "collages" are not acceptable. Your proposal should include: the form your project will take; subject (s) covered in your project; explanation or narrative which may be needed to support your porject; etc. Submit your proposal for approval no later than Friday, March 11.

ALL PROJECTS ARE DUE NO LATER THAN FRIDAY, APRIL 8.

COURSE SCHEDULE

Date	Topic	Preparation
F Jan. 14:	Course Information	Fromm, foreword & Chap. 1
M Jan. 17:	Introduction to Course, Dimensions of Loving Relationships	Fromm, Chap. 2
W Jan. 19:	Self, Dialogue and Faith in the Loving Relationship	L.R.(1-5); Powell, Chap. 1-2
F Jan. 21:	Erich Fromm and The Art of Loving	L.R.(6-11); Fromm, Chap. 3
M Jan. 24:	Fromm continued	Fromm, Chap. 4
W Jan. 26:	Meeting your group members	
F Jan. 28:	Case Studies of Loving Relationships	Powell, Chap. 3
M Jan. 31:	Case Studies	Your experiences
W Feb. 2:	Group Discussions - Relationships Observed	Assignment #1: L.R.(p.12)
F Feb. 4:	Friendships as Loving Relationships	L.R. (pp. 13-21)
M Feb. 7:	Friendship	Powell, Chap. 4-5
W Feb. 9:	Group Discussions - Friendship	Assignment #2 : L.R. (p.21)
F Feb. 11:	EXAMINATION: The Art of Loving and Lectures	Study the above
M Feb. 14:	Living Together: Marriage, Family, Etc.	L.R. (pp. 23-31)
W Feb. 16:	Group Discussions: Marriage	Powell in L.R., p.30 Assignment #3: L.R.(p.31)
F Feb. 18:	Living Together/Marriage	
M Feb. 21:	The Community as a Context of Caring	L.R. (pp. 33-38)
W Feb. 23:	Group Discussions - Community	Assignment #4: L.R. (p.39)
F Feb. 25:	King's Dream: "The Beloved Community"	May, Chap. 13
M Feb. 28:	Loving Relationships With Nature	L.R. (pp. 41-46)
W Mar. 2:	Reaching Beyond Self	Powell
F Mar. 4:	Group Discussions - Insights for Powell	POWELL PAPER DUE
M Mar. 7:	The Struggle With Self: May's "Daimonic"	L.R. (pp. 47-53);May Chap.5&6
W Mar. 9:	Group Discussion - May's "Daimonic"	Assignment #5: L.R. (p.53)
F Mar. 11:	Sex and Eros: May's Interpretations	May, Chaps. 2 & 3 PROJECT PROPOSALS DUE
SPRING BREAK MARCH 13-20		
M Mar. 21:	Sex and Sexuality in the Loving Relationship	L.R. (pp. 55-64)
W Mar. 23:	Group Discussions - Sexuality	Assignment #6: (L.R. (p.64)
F Mar. 25:	Lovers, Friends, Sex and Sexuality	Review Above.
M Mar. 28:	Possessiveness, Change and Freedom	L.R. (pp. 65-71); Powell, Journal Topics 18, 27 and 29.

COURSE SCHEDULE continued

W	Mar. 30:	Group Discussions - Possessiveness and Protection	Assignment #7: L.R.(p.71)
F	Apr. 1:	Conflict in Loving Relationships	L.R. (pp. 73-82) Powell, Chap 5
M	Apr. 4:	No Class - "Easter Monday"	
W	Apr. 6:	Group Discussions - Conflict	Assignment #8:(L.R.pp.81-82)
F	Apr. 8:	Conflict Management and Intimacy	PROJECT DUE Powell, Chap. 5
M	Apr. 11:	Loss of A Loving Relationship	L.R. (pp. 83-90) May, Chap. 4
W	Apr. 13:	Group Discussions - Loss	Assignment #9:(L.R. p.90)
F	Apr. 15:	Relationships Lost	
M	Apr. 18:	Intentionality and Caring	L.R. (pp. 101-106) May, Chaps. 7-10
W	Apr. 20:	Group Discussions - Care and Meaning	Assignment #10:(L.R. p.105)
F	Apr. 22:	Caring and Communion of Consciousness	May, Chaps. 11-12
M	Apr. 25:	Loving the Enemy - A Test for Caring	L.R. (pp. 93-99)
W	Apr. 27:	Group Discussions - What Have We Learned?	
F	Apr. 29:	Love, Will, and Relationships	May
M	May 9:	Final Examination - 9:00 a.m.	

SUMMARY OF EXAMINATIONS AND WRITING ASSIGNMENTS

W	Feb. 2:	Personal Assignment #1
W	Feb. 9:	Personal Assignment #2
F	Feb. 11:	First Examination
W	Feb. 16:	Personal Assignment #3
W	Feb. 23:	Personal Assignment #4
F	Mar. 4:	Powell Paper Due
W	Mar. 9:	Personal Assignment #5
F	Mar. 11:	Project Proposal Due
W	Mar. 23:	Personal Assignment #6
W	Mar. 30:	Personal Assignment #7
W	Apr. 6:	Personal Assignment #8
F	Apr. 8:	Project Due
W	Apr. 13:	Personal Assignment #9
W	Apr. 20:	Personal Assignment #10
M	May 9:	Final Examination, 9:00 a.m.

REL 475
COMS 455

THE LOVING RELATIONSHIP
Spring, 1983

REFLECTION PAPER on The Secret of Staying in Love

Your paper on John Powell's book is to be at least five pages (typewritten, double-spaced) in length. Select one of the following choices on which to focus your paper. Be sure to state at the beginning which option you have chosen (1,2,3, or 4).

1. In Chapter 2, Powell lists seven "theses" of love, following his working definition of love. (The theses begin on page 46.) Discuss each of these theses, taking into account other material from the book which is relevant to them. What insights do you find in these "theses"? How are "dialogue" and "communication" involved in these ideas? How do you relate his emphases to your own experience?

2. Starting on p. 153 is an exercise, "An Emotional Inventory". Do the exercise as Powell directs. Write up your response to the exercise, including your understanding of what you learned from doing it. Relate your observations and learnings to a variety of Powell's insights from the book. Note that this exercise involves sharing what you write with a person with whom you have a close relationship. Include, in your writing, some of the observations made by the other person in this sharing. Your written responses to the items of the inventory are not to be included in your 5 page minimum.

3. On p. 128, Powell states:

> ...dialogue demands an act of the will: I am going to trust you. I can't be sure. Perhaps you will disappoint me. But I am going to risk, to take a chance, to open my most sensitive feelings to you because I want to give you this, my most valuable gift...because I love you. Because I love you I am going to give you as my first gift, my trust.

Discuss the statement, keeping in mind Powell's various emphases throughout the book. What is he saying about commitment? About "dialogue"? About feelings? About trust? Discuss ways in which you agree or disagree with Powell, giving thoughtful reasons. How do you relate this to your own experience? Be as specific as you can in your discussion.

4. An exercise called "Writing and Exchanging Personal Journals" begins on p. 160. Choose one of the following "entry topics": 6,7,10,16,20,22,23,27,29 or 38. Write on the topic responding as thoroughly as you can to the questions. Discuss your "journal entry" with someone close to you. (If they write on the same thing, and discuss theirs with you, all the better!) In your own paper, include your "Journal entry," a discussion of what you learned from writing it and discussing it with another person, and relate your learnings to a variety of Powell's insights from the book.

You may select any one of the four items above as the guide for your reflection paper. Your paper will need to demonstrate that you have read and do understand the book, and have given careful thought to ways in which it does (and does not) relate to your experience. You may be exempted from a typed report only if you have clear, legible handwriting, and if you take in to account of the page equivalent of the typewritten page. Illegible work will be graded down.

Write your paper early enough to have time to read it over and re-write it if necessary to improve your saying what you wish to say - thus, you will learn more, like your product better, and be more certain that your reader will be able to follow what you have said. Before you turn it in, proof-read it carefully for typos and spelling!!

Any direct quotes or simple references to the book should be noted with the page number in parenthesis.

PAPER DUE NO LATER THAN FRIDAY, MARCH 4, 1983.

RÉL 475
COMS 455

The Loving Relationship
Spring, 1983

BOOK REPORTS

The book for your report is selected from those listed on p. 3 of this syllabus.

Your report is to be at least five (5) pages (typewritten, double-spaced). You may be exempted from a typed report only if you have clear, legible handwriting, and if you take account of the page equivalent of the typewritten page. (Some hand-written scrawls can spread one normal page over three or four!) Illegible work will be graded down.

Write your paper early enough to have time to read it over and re-write it if necessary to improve your saying what you wish to say. Having done so, you will learn more, like your product better, and be more certain that your reader will be able to follow what you have said. Before you turn it in, proof-read it carefully for typos and spelling!!

Any direct quotes or simple references to the book should be noted with the page number in parenthesis. Example: Satir sees communication as "a huge unbrella that covers and affects all that goes on between human beings." (30) She has developed a set of games and exercises to help prove this process. (34ff.)

YOUR PAPER IS TO BE IN TWO PARTS:

1. Write a brief summary of the book (1-2 pp. maximum). Your reader has read the book, and you need not repeat the book to her/him. Indicate the major thesis or central ideas of the book; basic questions asked by the author; the purpose(s) of the author in writing the book; author's use of resources. Describe some things you know about the author after reading the book.

2. Respond to the book (at least 3 more pages) in both "intellectual" and personal ways:

   -- What do you think of general themes and specific ideas? What do you like or not like about the book? Be specific. On what do you base your response? (More than "I disagree", or "I think that most people won't do that").
   -- Relate concepts, experiences, etc., in the book to your own personal experience. Be as specific as possible.
   -- Relate contents of the book to issues or concerns of this course, integrating the ideas, and being as specific as you can.
   -- What are some important learnings for you in this book? New ideas? New or different perspectives on something you've thought about or experienced? Some ideas about something you've not yet experienced, but anticipate in the future?
   -- Are there ideas which you encountered in the book which you would like to pursue further?
   -- Write a careful critique of the book, positive or negative.

NOTE: This is to be your own work. Refer to the course syllabus for policy regarding plagiarism.

DUE NO LATER THAN FRIDAY, APRIL 8.

See Note on p. 8 of paper

Personal Assignments

Following are topics on which you are to write one or two pages of personal response, experience, and/or feeling. The topics are related to those on which lecture and class discussion will be directed. Your paper will be a basis for discussion in the small groups, and you may be encouraged to read your paper as a way of sharing in that group.

Papers are to be turned in on the date indicated, and you are to be present to turn them in. You will be graded on the basis of thought given to the paper, specifics in personal involvement in writing, and your serious attempt to respond to the questions asked.

Place your name and group number in upper right hand corner, and write on 8 1/2 x 11 sheet(s) of paper. Write legibly, using proper grammatic form and spelling.

1. (Wednesday, Feb. 3). Think of a relationship which you consider to be a "loving" one -- one in which you are not directly involved, but which you have had the opportunity to observe. Describe the basic elements of that relationship.

2. (Wednesday, Feb. 10). What do you look for in a friendship? What do you want from a friend? What do you want to give to a friend? Are you satisfied with the friendships which you now have? If so, what is particularly satisfying to you? If not, what seems to be lacking?

3. (Wednesday, Feb. 17). The marriage relationship seems to be undergoing changes in roles, attitudes, values and expectations. Describe what you expect from a marriage relationship, whether you intend marriage for yourself or not. Be specific.

4. (Wednesday, Feb. 24). What does "community" mean to you? How can it be considered a "context" for loving relationships? What are some structures, or behaviors in social systems with which you are familiar, which inhibit active caring? What are some ways in which your caring about others is, or could be, facilitated in community? What changes do you think are necessary (in you as well as others) if the larger community is to be a set of loving relationships?

5. (Wednesday, Mar. 10). Rollo May writes about the "daimonic" as "any natural function which has the power to take over the whole person." Why does he put so much emphasis on the "daimonic" in his analysis of love and will? How do you experience what he is describing? What does it mean to you?

6. (Wednesday, Mar. 24). Write your own definition of sexuality, and discuss what it means to you. What is the role of sex in your relationships with others? (Both with the opposite sex and the same sex.)

7. (Wednesday, Mar. 31). Distinguish between "possession" and "protection" in a loving relationship. You may wish to approach it by describing the difference in how you feel when someone is possessive of you, compared to your desire to be protected. How is freedom maintained in intimacy and how is intimacy maintained in freedom?

8. (Wednesday, Apr. 7). What is "conflict" in a loving relationship? What is its role? Describe a conflict in your own experience, and how you have managed it.

9. (Wednesday, Apr. 14). Describe a loss of a relationship in your experience -- death, divorce, separation, "break-up," loss of friendship, moving away, etc. Describe how you dealt with/are dealing with the loss.

10. (Wednesday, Apr. 21) May suggests that care "brings love and will together," What does that mean? How is "intentionality" involved? Relate these concepts to your own experience in specific ways.